

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY



UP YOUR PALLET AND WALK



LET THE CHILDREN COME TO ME



THIS IS MY SON LISTEN TO HIM



CBPL

Paintings by Cy Running of the art department at Concordia College in Moorhead, Minn., adorn the walls of the new parish education building at Trinity Lutheran Church, Ellsworth, Iowa.

Lutheran Herald

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Prayer for the New Year

I am no longer my own, but thine.

*Put me to what thou wilt, rank me with whom thou wilt,
put me to doing, put me to suffering,
let me be employed for thee or laid aside for thee,
exalted for thee or brought low for thee,
let me be full, let me be empty,
let me have all things, let me have nothing,*

I freely and heartily yield all things to thy pleasure
and disposal.

And now, O glorious and blessed God, Father, Son and
Spirit, thou art mine, and I am thine. So be it. And the
covenant which I have made on earth, let it be ratified in
heaven. Amen.

—JOHN WESLEY

(John Wesley's beautiful prayer is from his Covenant Service, used in
Methodist churches on Watch Night or the first Sunday in January.)

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Lutheran Heritage

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nited in scope, but
amatic in its ministry, is the

Medical Mission in Taiwan

by R. A. Syrdal



Dr. Marcy Ditmanson of the Lutheran Free Church with one of his young patients.

THE PESCADORES are wind-swept islands with stunted trees, sparse crops, poor but hardy people, storm-ridden homes.

Crops are raised in small patches behind high walls of coral which serve as windbreaks. Seedlings are planted behind triangular woven shelters attached to the previous crop of *Kaoliang* (a sort of corn-like millet sorghum). Sweet potatoes are shredded and dried on the ground, to be swept up later and stored until needed. Much of the fish is also dried for future consumption. With poor living conditions and a sparse diet, the people must be rugged to exist.

In this setting Miss Marjorie Bly has been carrying on a mission to lepers. Recently she has been joined by Dr. Myles Efteland, who was sent by our Board of Foreign Missions and the American Mission to Lepers to aid in this work and to attempt a unification of the various medical programs conducted by evangelical groups. Dr. Marcy Ditmanson of the Lutheran Free Church is establishing a program of general medicine.

Our trip around the islands was limited to the large island on which Miss Bly lives and two smaller islands that could be reached by causeways. The sea was too rough for us to visit the detached islands which she

Miss Marjorie Bly carries on a mission to lepers. At left is one of her Chinese assistants,

with a patient. At right, Dr. Myles Efteland and Miss Bly treating a patient.





The Pescadore farmers eke out a scant living on the wind-swept islands. Above is a typical farmer's home.

visits by boat. The waves created a constant flow of water over the causeways, and occasionally the spray hit the side of the car.

In spite of the rugged character of the Islands, there were surprises. In one village we visited an ancient Presbyterian church with carved studdings and weather-beaten appearance. In another village, all the trees that reached above the rooftops were stripped of leaves or needles by the stinging, sand-filled wind—but there was a banyon tree that covered a whole courtyard in front of a temple.

In one area by the sea, experimentation with Australian pine and a great deal of labor and imagination had produced a fine park with an excellent beach (which we did not have time to try).

The city in which Miss Bly lives has some surprisingly fine buildings, including an excellent new hospital at which she has her office.

Her work is appreciated not only by her patients, but also by the hospital officials; they have provided space for her to meet her patients for diagnosis and for dispensing medication.

Not all of her work is done here. She takes trips

Dr. Ditmanson's work is carried on from this mobile clinic. With the Ditmansons is Missionary Donald Lee of the ELC.



by boat to outlying islands and visits families whom she has had contact. Two fine Chinese help make it possible for her to extend her work and her burden of responsibility.

Dr. Ditmanson works in the city of Chiayi, at temporary quarters set up in a Japanese house. He has a mobile clinic with which he visits towns and villages around the city. This area was found, after careful survey, to be the most needy area of Taiwan as far as medical services are concerned.

When we visited one of his clinics in the town of Peikang, there were over 100 patients waiting for treatment. He is assisted by a Chinese doctor and a nurse; his wife serves as druggist and dispenses medicine.

The Chiayi area is less than one per cent Christian. In one section containing twelve towns and several cities, there is not a single Christian. The people are solidly entrenched in a type of Buddhism, infiltrated with much animism. They worship Matsu, the goddess of fishermen. The main temple in Peikang is said to attract a million pilgrims annually, and it is not long since it celebrated its one thousandth anniversary.

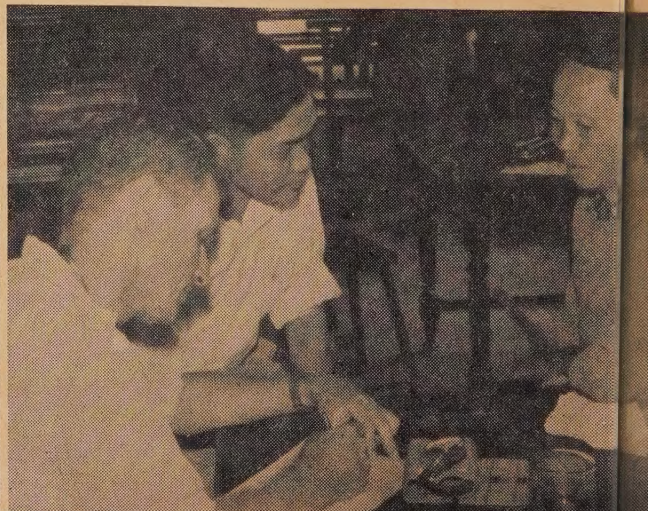
The work in this area is supported by the Lutheran Free Church, but is recognized as a part of the work of the Lutheran Church of Taiwan.

They are planning to build a small hospital on a bus road close to town. This location will be easily accessible to the people who come from the outlying clinics, as well as those from the city of Chiayi. A substantial portion of the running expenses of the medical program will be defrayed by the patients.

Through this hospital and the mobile clinics, an evangelistic program will be developed to reach hundreds of thousands of people living there.

The medical mission work conducted in Taiwan is not a united enterprise of all the missions, for the cooperating boards were not ready to accept the program. But even though the work is rather limited in scope, it is vast in its dramatic ministry.

Dr. Ditmanson and a Chinese assistant take a medical history from one of the hundreds of patients they see every day.



THE EVANGELICAL LUTHERAN CHURCH, it is the year of life. When 1961 dawns, this Church, to which many of us have devoted a lifetime of devotion and service, will be part of a great new general body—

God's

Grace, 1960

The American Lutheran Church. That fact alone makes the prospect of 1960 unique.

On the one hand, it is destined to be a year of completions. We want no "unfinished business" left

when our period of life is ended. In every department of the Church, the months ahead will mark a gradual turning over to the new Church responsibilities and privileges which we have worked with for nearly a century.

On the other hand, it is truly a year of anticipation. Anticipated that there is a breath of sadness, a whisper of regret, at the thought that our beloved ELC is approaching the end of its days, it would be a short-sighted approach for any of us to lose ourselves in such thoughts. We would not be entering the union if we were not convinced that it is to the greater glory of God and for more effective upbuilding of His Kingdom. So we will use this year of grace, 1960, as a year of preparation for greater days to come.

When the Norwegian Lutheran Church of America was formed, in 1917, our fathers fashioned a tool which they prayed that God would use. He has used it. Down through the years—war years, years of plenty, years of depression, years of drought, years of stunningly rapid change—God has used our Church. What began as a very small union of synods not yet fully released from European nationalistic traits, is today a great body, a part of American life. It has been a good tool, an effective tool. We thank God for the wisdom of our fathers, and we praise Him for perfecting and using the tool our fathers founded.

THAT, HOWEVER, is not as important as another facet of Christian life—the life of the congregations. It is always a temptation to exalt the importance of synodical organization. When that is done, it is invariably at the expense of the congregation. That ought not to be. The "grass roots" is the local congregation, the gathering of people of a common faith about Word and Sacrament, in fellowship in prayer and effort. For the congregation, too, another year is a gift from God.

We have no way of knowing what the new year will bring to the congregations of The Evangelical Lutheran Church. Certainly, most of them are riding the crest of a wave of both prosperity and popularity. As we page through the dozens and dozens of parish papers which come to our desk, the thought sometimes comes that any resemblance between parish life today and a quarter of a century ago (when we knew something about it) is purely coincidental. New buildings, increased staff, mounting local budgets—all these and more are the order of the day. Precisely how much increase there actually has been in attendance, we do not know, but, superficially, it seems to be considerable.

For all these things of course we are grateful. But questions do arise! Are we becoming obsessed with the material? Are our standards becoming the tangibles of visible accomplishment? What has become of the simple preaching of the Word? Is there danger that it is being obscured by the temporal? There does come to mind once in a while the sober words of the good old Baptist brother who asked sadly, "Are we many, but not much?"

But another year *has* dawned. What it will mean in the congregation will depend upon whether pastors and people realize that tools and trappings are to be used, but that they are merely tools and trappings. The heart of the congregation is still the Gospel.

EVEN THIS, however, is not the ultimate as we think of another year. Chiefly, we need to be reminded that the new year comes as a gift of grace to *individuals*. And that brings one squarely up against the whole matter of accountability. One of the texts for New Year is our Lord's parable of the fruitless fig tree. How somberly the words sound: "Let it alone, sir, this year also, till I dig about it and put on manure. And if it bears fruit next year, well and good; but if not, you can cut it down" (Luke 13:8-9).

Congregations are made up of people. Ultimately, it is the individual's relation to God that counts. And few Christians are able to face the opening of a new year with complete equanimity. At no other time do the weaknesses of Christian life loom so large, the failures of the past seem so inexcusable.

So we are glad that the year is a gift—one which brings with it the grace by which we may walk in it, the promise of the forgiveness and strength that can make it a fruitful year. As a Church, as congregations, and as individuals, we say, "By God's grace, 1960."

The second of four articles
dealing with the 51 Theses drawn
up at the Lutheran World
Federation Assembly in 1957.

The Unity of the Church in Christ

by Robert Paul

THE UNITY OF THE CHURCH in Christ is a gift and an obligation. It is a gift because the grace of God in Christ has broken down all the dividing walls of hostility between men. It is an obligation because the hidden nature of the gift makes this peace unknown except to faith.

It takes no effort of insight or analysis to recognize that our world is wretched with pain because it is broken in pieces. The prophetic power of Pablo Picasso's famous painting *Guernica* portrays this message with shocking penetration. Here on this gigantic stretch of canvas, which hangs in New York's Museum of Modern Art, there are only three colors: black and grey and a dirty white. Splashed with reckless abandon are the shattered pieces of human and animal bodies. This is the symbol of our world, torn and shredded by war and strikes and bitter quarrels.

The fact which is not discerned, either by our artists or our historians, is the reason for the terrible breach in our unity. We are broken bits scattered through a grey world because we have lost the faith to believe that God has made us one in Christ. The painting of Picasso needs a splotch of red flowing from one of the broken bodies for the blood that was spilled on Calvary. This red would atone for the shade in the rest of the picture.

Here Is the Tragedy . . .

The message of the Church in a divided world is the good news that "by one Spirit we were baptized into one body," and "we who are many are one body, for we are partakers of the same loaf." But here is the tragedy, for we do not partake of the same loaf. This is sharp cause for embarrassment to Christians, because we stand before the world and say we love God but we do not love our own brothers. Immediately we are

confronted with the charge: "You call yourself communion of saints, but where is your holiness?"

This is the question that comes from the world to the Church, and it is a false question which is calculated to divide us still further. Lacking faith, we try to cover the breach either by some frantic discipline of perfectionism or by a despairing and cynical compromise with the world. Thus on the one hand we seek security in the direction of a sectarian perfectionism which fails to realize that the corruption of the world does not come incidentally in history but is the very nature of sin which runs in the blood of all men as well as their institutions; or on the other hand we seek security in an easy accommodation to the powers of the world because the comfort and might of the modern world is so attractive that in the busy-ness of its life the multitude we forget to save the remnant.

A New Culture Emerges

Our unity is in Christ. This is a fact. This is the thing which has been done for us and given to us without any merit or effort on our part. It is an ideal to strive after. We need not gather ecclesiastical cheerleaders to whip up enthusiasm so that we can achieve with ecstatic fervor the unity which is our ultimate concern. "For he is our peace, who has made of us both one."

Yet on all sides we are divided. The nations are warring against nations, the classes strive against each other, the courts are crowded with divorce suits, the children are at odds with their parents, and there is a deep rift within ourselves so that who can say he is one in mind and body! And the pitiable part of the tragedy of the modern world is that it is the very heart of a root division in the Church. This is the

is not recognized by the world and not admitted in the Church.

Christianity is a culture which developed and shaped by the grace of God bringing Jew and Greek together in one body in the bond of peace. This was accomplished by Christ dying in the old self so as to make a new man in place of the two, thus reconciling both Jew and Greek to God. The dying of the old man was a painful, bloody, wrenching thing as the cross of Calvary testifies. It meant the death of the Jewish tradition; it was the dissolution of the glory that was Greece and the grandeur that was Rome. But it also meant the birth of a new man who already on this side of history, through his growth in grace, could manifest works of power in the Spirit. Thus a new culture did emerge with its basic unity founded on faith.

The Demon of Division

The Reformation did not break that unity, but it was a symptom of the tragedy which had already taken place in the loss of faith. Ostensibly the One, Holy, Catholic Church was broken by the Reformation. Luther supposedly attacked the Roman pope and was excommunicated for his insubordination and heretical teaching. Then the Protestants themselves multiplied, dividing like amoebas. But this is a shallow understanding of what really happened. As Jaroslav Pelikan in his recent book, *The Riddle of Roman Catholicism*, the Reformation was a "tragic necessity." It was necessary because it separated many millions from fellowship at the Lord's table; it was necessary because faith was lost and the true Gospel needed to be proclaimed. The rise of nationalism with its internecine strife is the product of this faithless divisiveness in the body of Christ. Loss of faith in the Church is therefore responsible for the senseless slaughter of the Thirty Years' War as well as our modern conflicts which embroil the entire world. It should begin to be evident that the fragmentation of the Churches toward unity is not simply a matter of housecleaning at home. It is a holy duty laid upon us Christians as stewards in the entire household of God.

Christ is the Lord of the Church but he is also Lord of the whole cosmos, bringing all things into subordination so that God may be everything to everyone. Christians are bound therefore to establish the unity of Christ in every order. If they manifest disunity within the Church how can this help but infect and corrupt the nations and the classes and the sexes?

When the unity of the Spirit is established in Christ, we have no right to be swayed by the demonic spirit of division. This demonic spirit is not new. It was present in the beginning, for there were schismatics

in Galatia, heretics in Colossae, and factions in Corinth. But when Paul told the Romans to avoid people who deviate from apostolic doctrine, he was not feeding this divisive demon. He was attacking precisely those who create "dissensions and difficulties." The Church must therefore call itself back to the faith that God was in Christ reconciling the world unto himself.

Because we fail to believe that we are one in Christ, the demon of division has full sway. This unity which is a fact in Christ is not something that can be seen, but like all the gifts of grace it must be believed. Here is our obligation then: to believe we are one in spite of all the worldly evidence to the contrary.

How else can the policeman live with his conscience except that he believe that Christ's forgiveness heals the hurt he inflicts upon the criminal he must shoot down? How else can the parent scold his child whom he loves unless he believes Christ breaks the barrier thus raised? How else can the tragedy of the Reformation be understood unless it was needed to preserve a true identity of apostolic witness? For this reason our Reformers, who were as conscience stricken as we are over the loss of unity in the Church, said, "To the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the Administration of the Sacraments; nor is it necessary that human traditions, that is rites or ceremonies instituted by men, should be everywhere alike" (Augsburg Confession, Article VII).

The Journey Back

Clearly outward appearances must never control our faith in the inner unity of the Spirit. And the inner unity must bear fruit in works of love which are open for all the world to see. This was done in the Early Church when Paul brought gifts from the churches of Macedonia for the poor in Jerusalem.

Perhaps this is the best way, as Oscar Cullmann has said, for us today to begin our faithful journey back to union in Christ. Perhaps we should give to each other's poor. Certainly unity will not be accomplished by discussion of doctrinal differences nor by seeking for common feelings of fellowship; but if we believe we are really one in Christ despite our differences, we will not hesitate to manifest this faith in works of love for those who are in need among people separated from us.

Lutheran World Action has proved to be a miracle in its ministry of reconciliation. Why should we not extend this ministry to serve Roman Catholics, Russian Communists, or anybody who is beyond a wall of hostility? Why should we not take the Lord at his word and love our enemies?

Such is the life of a pastor's wife - I

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

SHORTLY AFTER my very first article was published in THE LUTHERAN HERALD I received an apparently well-meaning letter, without return address, from a Mrs. Thompson from Chicago. Here is an excerpt from this letter:

"Dear Mrs. Jordheim:

Why don't you stay in the background? You are a foreigner here. It would be best for your husband if you would only be in the background . . ."

I am by no means apologizing to Mrs. Thompson or anyone sharing her opinion, but I would like to explain that I have no intention of endangering my husband's position by writing articles. It is he who encourages me to write and is my constant source of information and inspiration. Yet, he gives me complete freedom. He never reads any of my articles before publication. (Neither do I read his sermons!)

I have been writing for a good many years in the hope of giving to others something which has interested me. I have also been writing for the sake of fun and diversion, (diaperwashing *can* be monotonous at times!) and let's face it—for the sake of money. How else can a busy pastor's wife—far out in the country—acquire a little pocket money of her own?

As for being a foreigner, I am actually an "international Lutheran" who has been an American citizen for a long time!

What I am really interested in is Mrs. Thompson's conviction that pastors' wives should stay in the background. In a way I agree with her. It would be best if a pastor's wife, just like any business man's wife, would never stick her nose into her husband's business. But how can she? How can she ever be a *good* pastor's wife by remote control? With the exception of the pastors' wives with many small children who just cannot manage more than household and family (baby sitters are scarce and they do cost money!) most pastors' wives are not only expected but would like to participate in church activities. How much depends upon the circumstances, of course.

And why not? Why shouldn't a pastor's wife—just like any other Christian woman give of her time and talents to her church? That doesn't mean she should "run" the congregation or even take offices in organizations. When she married her pastor husband she certainly must have realized that this involves anything from sewing his stoles for ordination, to driving old ladies home from a meeting, to scrubbing his office after a council meeting on a rainy day.

Oh, for the life of an old fashioned pastor's wife as I knew her in my childhood! Her life was not an easy one by any means, because she always had to be the shining example of womanhood with many well-behaved

children. Yet, she had time to devote to her *con*tion. Her special duty was to look after the young and to visit the sick and those in need. And in *all* her activities she had time to take care of her *ch*. Of course the secret was that an efficient maid (considered to be a good job) relieved her of *her* household chores.

As for my life as a pastor's wife—I seem to live a perpetual bad conscience. Either I do not have time for my children, or if I take time, I have *down* on church activities. Too many church *ay* tend to make me tense, because then my *housee* suffers as well. Too few church activities tend to *me* tense, because then I am not as good a pastor *as* I should be! How, just how, did I ever get *sm* knitting and sewing done in Norway? Sure enou, day must have had more than 24 hours in *TH* of the Midnight Sun!

To all this Mrs. Thompson from Chicago wou*ld* and rightly so: What are you complaining abou*ut* don't you stop writing? But my writing usually g*oes* between 10 P.M. and midnight. (Granted—the ne*ed* can be irritable for lack of sleep—but I do love *vi*

I am convinced that most pastors' wives—no*ne* where they live or to which denomination they *live* know this feeling of my own perpetual bad co*ndi* Some pastors' wives may prefer being active in *the* to being active in church, and vice versa. *Wh* present trend toward stewardship, many dutie*es* of old-fashioned pastor's wife of my childhood ha*ve* taken over by fine, capable laywomen and laym*en*.

Having been a pastor's wife in the United St*ates* a relatively short time and having been most i*nter* in the many problems a pastor's wife encounter*ed* I turned to some of my colleagues for help and *ad* I sent them a questionnaire about their life as *pas* wife. They are free to answer any or all questio*ns*, they are requested not to write their names. *The* next article, which will be a continuation of *the* or shall write about the answers I have received. *Th* is no means a statistical study—merely an impre*ssio* I hope you will agree with me that I have *te* "tackle" some of the most common problems *see* pastors' wives, especially by those living in the ou*ter*

Simples

Simple and Great

In Edgar Lee Masters' *Spoon River Anthology*, in which a collection of village dead speak out the tragedy was their life, there is a man named John Horace Burleson—a would-be poet. John Burleson closes his poem with the comment:

How great it is to write the single line:

"Roll on, thou deep and dark blue ocean, roll!"

I am not so sure that I agree with Burleson's judgment of this line from Byron. The Sixth Baron certainly wrote much better lines, and of all the great names of this period few have faded so quickly as his. We have read Keats and Shelley and Wordsworth and Coleridge, but hardly Byron. But no matter, Burleson is a point. There is a simplicity in greatness which is the despair of imitators.

A Simple

It is the ambition of most writers to produce the absolute simple. And I am now using the word *simple* as a noun, not an adjective. A simple is something unmixed or uncompounded; in the old herb lore it is a plant whose medicinal properties were good in themselves and did not need to be mixed. By a simple literature I mean a work so single and so pure that it would be impossible to take anything away from it or add anything to it. Like a rain drop or a snow flake, a simple just *is*; it does not give us the feeling of having been put together by scissors and paste; it is not compounded.

Be Simple

The criticism of what I try to write is more frequent than perhaps more justified than that I am obscure. I have told, "we are simple people. Why don't you write only so that we can understand?" Alas, it is not that easy. It is easy to put simple words together but to put them together in such a way that they mean something, that is another matter. And the dear readers who are constantly asking me to shed complexity and to be simple do not want what they say they want.

They do not want mere simplicity; they want a simple. They are not asking for a lump of coal but for a diamond.

A Man and His Style

Back of the demand that a man do what he is doing differently there is a misunderstanding about what good writing is. It is often assumed to be mere ease of expression. The conclusion is hence very near at hand that if a man writes tolerably well, he can write anything at the drop of a hat. Like a pastry cook, he can whip something together to suit a customer. By taking thought he can write simply or complexly, comically or seriously, as a moralist or an aesthete. But *what* a man writes about and *how* he writes it are deeply related to what he *is*. It is almost an axiom that the more second-rate a writer is the more easily he whips together things to suit an occasion. The good writer expresses *himself*.

It is flattering and often amusing to have my friends tell me, after a humorous episode, that they suppose *this* will now appear in one of my columns. I wish it were that easy. Scores of people have obliged me during the past five years with suggested grist for my mill. I have been able to use very little because, however insignificant I am—and I have few illusions about this—I have to be myself, and *what* I write and *how* I write will have to be me.

Simple and Holy

What started me off in this direction was a fresh encounter with the Nativity story in Luke. Here is your absolute simple—a perfect union of form and matter. Even if I were not a Christian, I think I would be struck by its economy and force—a story of marvel without any creaking of machinery. It could have been done so badly: the Holy Family whisked to Bethlehem on a cloud; the shepherds being chummy with the seraphs. Instead, it glows like a coal. And indeed why should it not since God Himself condescended to write it?

Toward the Second Sunday After Epiphany

Affirm

The Epistle: Ephesians 2:10-16 • The Gospel: John 4:4-26

Monday, January 11

THE CONSTANT VOICE

Isaiah 62:6

Upon your walls, O Jerusalem, I have set watchmen; all the day and all the night they shall never be silent.

The spread of the Kingdom depends for its success upon the willingness of its adherents to give voice to the experience they have had. This is called Testimony or Affirmation. Isaiah gives us a striking picture, using the figure of watchmen on the wall. "You who put the Lord in remembrance," he says, "take no rest." He knew the necessity of speaking forth in sincere witness to the power of God. To this the whole Christian Church today must lend itself to combat the evil that strives to overtake the world.

My prayer, O Father, is first, let the story of Your love happen to me. Then, let me joyfully tell the story. Number me among the watchmen on the walls of present-day life, that because I know the Savior others also shall come to know Him. In His Name I pray. Amen.

+

Thursday, January 14

IN CHURCH

Ephesians 5:19

Addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart.

Church services are meant to be a witness to the glory of God. Worship is made up of many things; prayer, singing, sacrifice, preaching, the reading of Scripture. A good church service honors God because it is conducted in decency and order and points the worshippers to God and His Christ. Nothing should be done to bring glory to man; the service is not a show, not a display of talent. In worship nothing but the glory of God must come to the fore. Then the worshipper is truly blest.

We thank You, gracious Father, for the benediction of Your love and peace that comes upon us when we have worshipped You in spirit and in truth. How ready we are for life again! Bless all those who have a part in the conduct of worship, and give to them the spirit of faithful servants in Your house.

Tuesday, January 12

TELL YOUR FRIENDS

Mark 5:19

"Go home to your friends, and tell them how much the Lord has done for you, and how he has had mercy on you."

In a way it was natural that the man whom Jesus had cured of his unclean spirit should want to stay with Jesus, and thus show his devotion to him as well as his gratitude. But in His reply, Jesus as much as said to him, "You will do far more for Me and My mission if you go home and start giving your witness, beginning with people who are closest to you." Many of us who wistfully wish we could go to Africa or Japan to bring testimony of Christ should remember that we have rich opportunity to speak for Him right where we are.

Help me to know, dear Jesus, that the joy I have in You is mine to be thankful for, but not mine to keep unto myself. For if I attempt to hoard it I shall lose it; if I seek to share it I shall keep it, and even have it prosper more and more. Let me begin to speak where I am. In Your Name. Amen.

+

Friday, January 15

WITHOUT SHAME

11 Timothy 1:7-8

For God did not give us a spirit of timidity but a spirit of power and love and self control. Do not be ashamed then of testifying to our Lord.

What do you suppose it is that makes us a little ashamed, sometimes, to admit that we believe in Jesus as our Savior? Is it that we may be accused of being fools? Perhaps. Or is it that we are aware of the fact that we might be accused of being "religious," which category makes us difficult to live with in modern society. There should be no shame if we really have Christ, for how can we be ashamed of Him Who is our very life? No one should want to hide the fact that he has salvation.

Give unto us the spirit of power and love and self control so that we can rid ourselves of the sense of shame that sometimes insists on stopping our witness. We would not be ashamed, for we know in whom we believe. Give us this confidence, O Lord. Amen.

Wednesday, January 13

WITH GOD'S HELP

Acts 1:8

"But you shall receive power when the Holy Spirit has come upon you; you shall be my witnesses. . . ."

God has promised that when we are willing to speak for Him He will leave us to ourselves to get along the best we can. The Apostles were told that they would be given power from on high so that they would be able to be effective witness. We also may depend upon God in this. But He expects us to use sincerity and love in our approach to those we seek to reach, to be informed on Scripture, and to be depending upon the Holy Spirit. When we open the door for the Spirit He will use His power to save.

Make me a willing instrument, God, in Your program of salvation. I know my ineffectiveness; help me to do what I can really do. But give me the assurance that every sincere word I speak is an opening for the Holy Spirit to come with His power to work the miracle of faith. Amen.

+

Saturday, January 16

READINESS

1 Peter 3:15

Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence.

"A word in season" is the right word for anyone who wants to be a witness to Christ. Not only should we wish to "say the right thing at the right time," but especially to say the Christian thing at every opportunity. Every day there are openings that we ought to be quick to sense. In times of stress and sorrow, as well as times of rejoicing, there is a need for an effective affirmation of the truth of what we live. We must watch for the openings and use them.

Dear God, give me an alertness that will make me keen to the rich opportunities that are mine in my contact with people about me. May the words of my mouth bespeak the joy in my heart. And may all that I say be said in gentleness and godly understanding. In Jesus' Name. Amen.



The CHURCH in Today's World

Coptic Church Coming to U.S.

An Ethiopian Orthodox (Coptic) church leader on a visit to New York City was convinced his Church has a great role to play in U.S. life, particularly among people of African descent.

Archbishop Abuna Theophilus, executive assistant to the Patriarch of Ethiopia, told newsmen that on his return to Africa he would send an Ethiopian priest to assume leadership of this Church's first American congregation here.

A group of about 300 Ethiopian Orthodox Negroes has been meeting temporarily in St. Andrew's Protestant Episcopal Church in New York, and rented quarters in the area for auxiliary activities. The congregation hopes to raise funds to buy an existing rectory and eventually to establish a parochial school.

Bread for the World

A "Bread for the World" campaign was launched by the Evangelical Church in Germany (EKID) at a mass meeting attended by more than 1,000 people.

Leading speakers included Bishop Otto Dibelius of Berlin, chairman of the EKID Council, and Dr. Friedrich Underlich of Frankfurt on Main, president of the Methodist Church in Germany.

Protestants in both East and West Germany of the country were urged to make a special sacrifice of gratitude during the Advent-Christmas season to relieve hunger and distress throughout the world.

Four large barrels, once used to store American powdered milk to Berlin and kept as symbols of overseas relief received by Germans during their postwar hunger period, were placed in the hall for depositing funds collected during the meeting. In addition, special paper bags, illustrated with photos of two half-starved chil-

dren, were distributed to all Protestant families for donations to be delivered to churches on Christmas Eve.

The funds raised are to be used not only for food shipments but also for long-range agricultural, medical, and housing programs.

Bishop Dibelius stressed the non-political character of the drive and said its only aim was "charitable, and not even missionary." He pointed out, however, that the churches would be grateful if the campaign had "an infectious effect" upon statesmen and spurred them to think more seriously about how hunger could be relieved in the starvation areas of the globe.

Christmas Oratorio World Premiere

A new Christmas oratorio by a young American composer was given its world premiere at Carnegie Hall in New York. Entitled "For the Time Being," the work is a musical setting by Marvin David Levy, 27, of a narrative poem by Pulitzer Prize Winner W. H. Auden.

Director of the two-hour premiere performance was Miss Margaret Hillis, noted New York and Chicago choral conductor and a member of the faculty at Union Theological Seminary, New York. Under her baton were the combined forces of the Col-

legiate Chorale, the Symphony of the Air, distinguished soloists and the celebrated actor Claude Rains, who served as narrator.

First published in 1944, Auden's long poem, while recounting the events of the Christmas story in their traditional order, post-dates to modern times the speech, motives, anxieties and rationalizations of the characters.

Unique Nativity Scene

For its Christmas display, the *Philadelphia Bulletin* had a homemade realistic reproduction of the Nativity Scene painted by Jan Gossart de Maubuse in the early 16th century.

It may later be presented to the Philadelphia Museum of Art as an art curiosity. About 45,000 clippings from color reproductions of the *Bulletin's* news and advertising pages were pasted on a canvas, 12 by 13 feet, after the newspaper obtained a small color print of the original from the British Museum, London.

It took an "art team" of clippers and pasters 10 months to complete the large reproduction. They had to use back issues of a two-year period, clipping from more than 10,000 pages to get the colors required, and using as many as 25 copies of a single page when it had a design and color needed in quantity.

LETTER TO BABY JESUS—
Nine-year-old Susan Long of Belleville, N. J., displays a letter returned to her for "better address" which she had sent to "the Baby Jesus, Bethlehem." "I am writing to You instead of Santa because You are what Christmas is," Susan wrote. "I would like to say before we all forget, Happy Birthday and thank You for the present of You."

—RNS Photo



Million Dollar Grant to Study Alcoholism

The federal Public Health Service has awarded a \$1,000,000 research grant to support a five-year co-ordinated study on alcoholism in the U.S. and Canada, it has been announced.

Approved by the National Advisory Mental Health Council, the grant is being made to the North American Association on Alcoholism Programs which will establish an independent commission to conduct the work.

The commission, which will be known as the Co-operative Commission on the Study of Alcoholism, will "recommend future policy and action" to be taken by American and Canadian public health authorities.

It plans to (1) review and evaluate existing literature on the subject of alcoholism; (2) examine activities of government which relate to it, including state public health and mental health programs, the courts and law enforcement agencies; (3) define problems and obstacles to effective action in coping with alcoholism; (4) examine the need for specially trained workers, the kind of training available, and methods for recruiting such workers; (5) apply on a nationwide basis programs which have proved effective in various localities.

Spiritual Probation Plan

A "spiritual probation plan" is being conducted experimentally in the Philadelphia criminal court by a Negro jurist, with the co-operation of about 100 Protestant clergy and laity.

Under the program, those eligible for probation, if they so desire, will be turned over by the jurist, Judge Raymond Pace Alexander, to church-community leaders who will seek to interest them actively in church and civic programs.

Judge Alexander, a layman of Zion church, a large Negro Baptist congregation, instituted the program by putting two grown men, arrested for fighting with police, on probation to their neighborhood churches, one African Methodist Episcopal, and the other Baptist.

The novel plan requires consent of the offender, and almost constant attendance at court sessions of one or more clergymen, and of a member of the spiritual probation volunteers.

Among Lutherans

The Other Merger . . .

"Lutheran Evangelical Church in America"

Representatives of four merging Lutheran bodies have voted to name the new 3,000,000-member denomination the Lutheran Evangelical Church in America.

The action was taken by the Joint Commission on Lutheran Unity, following presentation of recommendations by the Subcommittee on Nomenclature.

Involved in the union are four bodies of German, Swedish, Finnish and Danish background. They are the American Evangelical Lutheran Church (Danish), Augustana Lutheran Church (Swedish), Finnish Evangelical Lutheran Church, also known as the Suomi Synod, and United Lutheran Church in America (German).

Other names for the merged body suggested by the subcommittee and later rejected by the commission were Evangelical Lutheran Church of America, Lutheran Church in America and United Lutheran Church.

The subcommittee's report stated that in the chosen name "the order of the words provides a different twist in the usual procession of words in a Lutheran body name. Hence little legal difficulty should be encountered in its use."

"We are part of the larger Evangelical Church of the Christian world, still a part," the report declared. "We are a Lutheran part of the Evangelical Church."

"By this name we are emphasizing our partnership in the greater church, rather than putting the emphasis on one part of the Church. Such emphasis would recognize our place as a part, but not the whole, of the church in the world which treasures eternal truth."

The JCLU is expected to gain approval to four merger documents at its next meeting in New York, 18-20. These are the new constitution and by-laws, a synod constitution, and a model constitution for local congregations.

A tentative time-table calls for four Lutheran groups to act on the merger plans by 1961, and to hold their final



POLIO PATIENTS' CHAPEL—The Rev. Robert Chaplain delivers a sermon to polio patients at the non-denominational chapel of Georgia Warm Springs Foundation, famous as a polio treatment and rehabilitation center. The center gets its support from the New March of Dimes Fund.

and the merged Church's con-
g convention by June 30, 1962.
quarters of the new denomina-
will be either in Chicago or New
Its first president and first secre-
will be elected by "free choice"
ng without nominations—at the
uting convention.

o approved by the JCLU were
ames of the men's and women's
aries of the new communion.
will be known as the Lutheran
elical Church Men and the Lu-
Evangelical Church Women.
usly the commission had adopted
me Luther League for its official
auxiliary.

uss Evangelism Mission Fields

sionaries at the 41st annual meet-
f the Lutheran Foreign Missions
rence of North America at At-
City, N. J., were urged to adjust
methods to a changing world
on, to identify themselves with
auses of younger churches in
and Africa, and to de-emphasize
inational differences.

Indian church leader called upon
on boards to send only such mis-
ies to the fields "who can adjust
e changing conditions in young
hes."

African minister, deploring
asis on denominational persua-
charged that "the inability of
ian forces to achieve the Brother-
which we proclaim is a greater
ance to the evangelization of
a than most Christians believe."

American missions expert
ed that missionary evangelism
be "carefully distinguished from
tytism or the imposing of one's
beliefs and habits upon another in
reive manner."

h proselytism "is condemned by
ord in the gospel," said the Rev.
Scherer, dean of Maywood, Ill.,
l of Missions.

ne freedom of the unbeliever to
the gospel must always be safe-
ed. Evangelistic zeal can never
e a license for high-pressure
ods," he said.

uccessful evangelism," Mr. Scher-
continued, "always includes identifi-
and communication. It means

Washington News Notes

EMPIE "RAPPED" BY STUDENTS—Rapping on the table is a European way of showing approval. While Americans generally clap, table-rapping was heard in Washington recently. It occurred at the end of an address by Dr. Paul C. Empie. The National Lutheran Council director had given a group of overseas Lutheran theological students an explanation of the mid-merger relationships of U.S. Lutheran Churches.

At the conclusion of Dr. Empie's talk the students began clapping, but when they wanted to show more appreciation than "mere American clapping" they utilized their knuckle-rapping to thank a Lutheran leader for his time with them.

LATVIAN CHURCH EXHIBITS ART—The Latvian Lutheran Church in Wash-
ington joined other Latvian groups this fall to sponsor an exhibition of
48 paintings by four artists of their native land. After a week-long
showing in the Sunday school building of the church, the Rev. Alexander
Veinbergs reported that persons interested in art had purchased 17 of the
paintings.

During the post-war period, Pastor Veinbergs had ministered to his
countrymen in refugee camps in Germany. Now his church in Washing-
ton, a congregation of the Latvian Church-in-exile, has over 400 baptized
members.

Pastor Veinbergs, who has worked with this congregation since com-
ing from Europe nine years ago, expressed some surprise that so many
of the paintings were sold, since there were no sales at a similar exhibit
which they sponsored in 1953.

NO PARTY LINES—Two Lutheran Senators, both of Indiana, crossed party
lines and took an unusual step in sending a joint letter to the Budget
Bureau which outlined a flood control and water development proposal
for their state.

Senators Homer E. Capehart (Rep.), a member of the American Lu-
theran Church, and Vance Hartke (Dem.), a member of the Lutheran
Church—Missouri Synod, said they found no difficulty in teaming up for
this project since "Indiana needs protection against the ravages of floods.
This fact is acknowledged and no one contests it."

By ROBERT VAN DEUSEN and CHARLES DE VRIES

preaching the gospel in 'along-sided-
ness' with the world rather than in
'over-againstness.'"

Because "it is the willingness of the
evangelist to identify which earns a
hearing of the gospel," good evangel-
ism "involves listening to the world
as well as speaking to the world," he
said.

The Rev. Eliewaha E. Mshana, a
pastor of the Lutheran Church of
Northern Tanganyika, East Africa,
told the American missionaries that
denominational differences among
Protestants "have hampered" evangeli-
zation of Africa.

"When you evangelize, do not
emphasize your denominational per-
suasion," he pleaded. "We preach

Christ and not particularly a certain
denomination."

In listing "a few things to be re-
membered in Africa," Mr. Mshana
stressed that missionaries should be
careful not to offend African people.

"We are there to heal and bandage
those who live in bondage and ignor-
ance. Let us avoid offending people
by telling them that it is a wicked
thing to be a Moslem, Buddhist, Hin-
duist or Animist, for many became
followers of these religions without
their own choice. They were born in
them. They grew in these religions.

"Let us show them what we have
without offending them. Let us preach
the simple gospel of love toward hu-
mankind. The gospel presented in love

and sympathy has power to convict," he concluded.

Dr. A. N. Gopal, president of the Andhra Lutheran Church in India, emphasized that, despite many obstacles, the door for mission work in India is still open.

However, he warned that "the churches haven't quite awakened to this great and urgent responsibility," and charged that "most of the time is spent looking into the needs of existing churches when the greater need is to take the gospel to the non-Christians."

No 'Crack in Wall'

In an official release from its department of public relations the Lutheran Church—Missouri Synod has denied that its recent application for membership in a National Council of Churches board represents a "crack in the wall" of its official stand against unionism.

In answer to the news released earlier on the radio news program of the United Lutheran Church in America, the Missouri Synod story says that they have voted to participate in the work of the NCC's Division of Home Missions "to the extent our principles permit."

Participation in the work of the Division does not imply, they insist, denominational membership in the National Council of Churches.

Lutherans Plan Joint Immigration Service

A permanent Lutheran Immigration Service will be inaugurated on Jan. 1, 1960 as the joint agency of the National Lutheran Council and the Lutheran Church—Missouri Synod.

The LIS will combine the present activities of the Lutheran Refugee Service, which is also a cooperative effort of the NLC and the Missouri Synod, and the service to immigrants of the Council's Division of Welfare.

The new agency will be administered by a joint supervisory committee of seven members, five appointed by the NLC's Welfare Division and two by the Missouri Synod's Board of Social Welfare. A director will be elected by the committee at its first meeting early in January.

Within the ELC

Ecumenical Greetings

A rather unusual type of welcome to a new Home Mission Church appeared in the Worland, Wyoming paper last month. In that town the Rev. Alf Hjembøe has recently organized a new congregation, Grace Lutheran Church, a Home Mission venture of the ELC.

On the Saturday evening before their first service, the local newspaper carried a display ad which read as follows: "May God's richest blessings come to the people and pastor of Grace Lutheran Church of Worland, signed St. Alban's Episcopal Church."

Herald Honor Rolls Pass 500 Mark

A new record of LUTHERAN HERALD honor roll churches was set early in December when more than 500 congregations were listed. The 22 congregations named below are all new among those subscribing for the HERALD for every family. Total circulation of the HERALD at the time of this listing was 112,000.

Hope Church, Tacoma, Wash.—The Rev. Harold Aalbue, pastor
Bethlehem Church, Ulen, Minn.—The Rev. Thomas Boe, pastor
Crow River Church, Belgrade, Minn.—The Rev. James R. Bjorge, pastor
Forest City Church, Sturgeon Bay, Wis.—The Rev. Philip Fretheim, pastor
North La Moure Church, Litchville, N. Dak.—The Rev. Robert Harrison, pastor
Highland Church, Herbert, Sask., Can.—The Rev. E. T. Hedlin, pastor

Bethany Church, Kendrick, Idaho—Rev. Manley J. Helleson, pastor
Skoponong Church, Palmyra, Wis.—Rev. David Huseeth, pastor
Immanuel Church, Marseilles, Ill.—Rev. Elmer J. Johnson, pastor
Bethania Church and Olso Church, S. Dak.—The Rev. Judeen O. Johnson, pastor

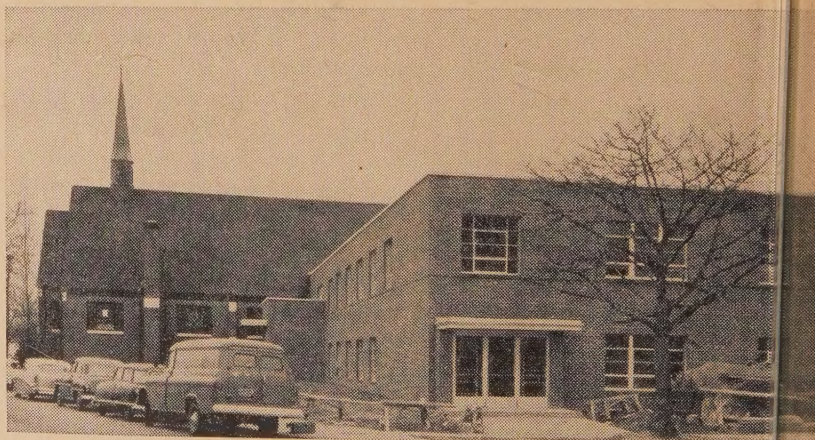
Carlyle Church, Carlyle, Mont.—The Rev. Noble E. Kile, pastor
Trinity Church, Clifton, Texas—The Rev. S. B. Knudsen, pastor
Edison Church, Edison, Wash.—The Rev. Lowell Knutson, pastor
Scheie Church, Mabel, Minn.—The Rev. C. James Narveson, pastor
Drayton Church and Skjeberg Church, Drayton, N. Dak.—The Rev. Orlin Elmer, pastor

Leaf Mountain Church, Vining, Minn.—The Rev. Bruce E. Pederson, pastor
St. John's Church, Howard Lake, Minn.—The Rev. Helmut Piiir, pastor
Grace Church, Grace City, N. Dak.—The Rev. Harry A. Tuff, pastor
Lysne Church, Hawley, Minn.—The Rev. C. F. Turmo, pastor
Golden Valley-Zion Church, Ellington, Dak.—Mr. Erwin W. Brandt

Convocation in Canada

Dr. T. A. Kantonen, Dr. Iver Olson, and Dr. C. Richard Evenson are the three main lecturers at the annual convocation of Luther Seminary, Saskatoon, Sask., January 4-8.

Dr. Kantonen, professor of systematic theology at Hamma University School, Springfield, Ohio, will give four lectures on theology and the present scene. Dr. Olson, professor of systematic theology at Augsburg Theological Seminary, Minneapolis, Minn., will give three lectures on Hanskiel Hauge, and four lectures on the Bible.



LONG ISLAND PARISH UNIT—A heavy flow of daily Long Island traffic uses this new \$175,000 parish education unit dedicated recently by Bethlehem Church, Baldwin, Long Island, N. Y. The Rev. Russell Helgeson performed the dedicatory rites, assisted by the Rev. Carl Lucky, who organized the congregation 18 years ago, and the present pastor, the Rev. Stuart Ensberg.

ah. Dr. Evenson, director of par-
 education of the ELC, will give
 lectures on confirmation.
 h day of the conference opens
 a matins service with sermon.
 will be evening services on Tues-
 rough Thursday. All sessions will
 d at Zion Church, Saskatoon.
 G. O. Evenson will be installed
 resident of Luther Theological
 ary at an evening service on
 ry 4.

Churches

est Bend, Wis.—Our Savior's
 ch, a new home mission congre-
 here, closed its charter member-
 n December with 207 names on
 membership rolls. The Rev. Erling
 obson is pastor of this new parish.
 alee, N. Dak.—The five congre-
 s of the Coulee parish served by
 Rev. Morris A. Thompson voted
 ntly to consolidate into three
 egations. The change will make
 ble more frequent services in each
 e local churches.

geant, Minn.—Evanger rural
 h near here honored a group of
 unday school teachers for their
 of service at a recent morning
 ip. Four of the teachers in this
 church had served more than 25
 two had served more than 20
 and six had served more than 15
 Dr. C. Richard Evenson, parish
 ation director of the ELC,
 hed at the recognition service.

Changes of Address for ELC Pastors

art Barstad, 1607th AB Gp., Dover AFB,
 are, 12-15-59
 l A. Boe, 6905 W. 23rd St., Minneapolis
 inn., 11-15-59
 ard J. Borrud, Ne-So-Dak Lutheran
 , Waubay, S. Dak., 1-1-60
 ard L. Combs, Hq. 1st Battle Gp., 10th
 Ford Ord, Calif., 12-15-59
 old Edwards, Norway, Iowa, 1-1-60
 cy L. Ensruide, Bowman, N. Dak., 1-1-60
 ert E. Erickson, 1604 S. 4th Ave., Sioux
 S. Dak., 1-1-60
 O. Grender, 8633 W. Becher St., West
 Wis., 1-1-60
 lney G. Grubb, 1216 3rd St. S., Moor-
 Minn., 12-1-59
 y P. Hagen, Scots Mission House No. 2,
 eling, W. Bengal, India, 12-15-59
 well W. Holte, 1213 S. Second, Mt. Ver-
 Wash., 1-3-60
 ncis E. Jeffrey, Chanute Tech. Trng.
 r, Chanute AFB, Ill., 12-1-59
 rence Johnson, Whalan, Minn., 12-26-59
 reus Lewis, 1785 N. 166th St., Brook-
 Wis., 1-1-60
 old Lund, 119-11 200th St., St. Albans
 ew York, 12-1-59
 N. Lunde, Wittenberg, Wis., 1-1-60

Norman Landvik, 5212 70th Ave. N., Min-
 neapolis 22, Minn., 1-1-60
 Harold Naig, Iola, Wis., 1-1-60
 Arnold G. Nelson, 3802 Chalfont Dr.,
 Philadelphia 14, Pa., 12-1-59
 E. J. Nessel, 701 North St., Decorah, Iowa,
 12-1-59
 Otto Nielsen, 2608 S. Willow, Sioux Falls,
 S. Dak., 12-15-59
 O. A. Olson, Rte. 3, Alexandria, Minn.,
 1-1-60
 Harold Popp, 7001 Harford Rd., Baltimore
 14, Maryland 12-20-59
 Jake A. Reinhardt, Ne-So-Dak Bible Camp,
 Waubay, S. Dak., 12-1-59
 M. R. Sucher, Benson, Minn., 1-1-60
 Walter E. N. Wahl, Rte. 1, Austin, Minn.,
 1-1-60

Want Ad

Rate \$1.00 a line, minimum charge \$4.00

FOR SALE: Hillgreen Lane Pipe Or-
 gan 2-manual with Wurliizer Console
 Electric. A real buy at \$1000. F.O.B.
 Mpls. Would consider saleable items in
 trade. Liberal terms. Also, 40 oak pews
 in good condition, some semi-circ., 20
 chairs suitable for small choir loft. Please
 make offer. ELMER N. OLSON Co., 500
 S. 11th St., Minneapolis, FE 2-8931.

Parish Conservation Service

The merits of the propositions advertised
 below have not been investigated and the
 Parish Conservation Service assumes no re-
 sponsibility in the matter. Send your ads
 and communications to: The Parish Con-
 servation Service of The ELC, 422 South Fifth
 Street, Minneapolis 15, Minnesota. There is
 no charge for this service. (Refer to ad
 number when inquiring.)

FOR SALE

Farms

227-acre farm, Cent. Minn. Almost new
 barn, silo, & other outbldgs. 3 bedroom, mod-
 ern house. 4 miles from very good town. \$85
 per acre. Very good terms. 647-1A
 Dairy farms in Cent. Wis. with or without
 personnel. Terms. Balance on milk assign-
 ments. 647-2A
 320-acre farm, 100 acres under cultivation.
 Bal. grassland. Good improvements, including

large caged laying house & silo. Located NW
 Kansas. School bus & mail route. 647-3A

Businesses

Grocery store in progressive town of 1200.
 S. Cent. Nebr. Brick bldg. with full basement
 in good condition may be purchased or
 leased. ALC church & parochial school.

Blacksmith & welding shop, good cent.
 Kansas County Seat town. ALC church. Sell-
 ing due to poor health. 647-4C
 Gen. store—groceries, dry goods, meats &
 hardware. Also bottle gas route. Very good
 farming community. Cent. Minn. Real oppor-
 tunity for 1 or 2 families. 647-6C

WANTED TO RENT

Middle-aged employed woman wants to
 share an apt. in St. Paul or S. St. Paul. 647-7B

POSITION WANTED

Young married man wants full time work.
 Has had trucking experience but will consider
 other work. 647-8E

HELP WANTED

Dentist in Lutheran community in S. Cent.
 Nebr. Office space available. Christian day
 school in town. 647-9G

Opening for medical doctor in N. Cent.
 Nebr. town of 1500. Clinic & hospital avail-
 able. Also good opportunity for dentist & op-
 tometrist. Lutheran church in town. 647-10G
 Auto mechanic for flourishing Chevrolet
 garage; good business in town of 1000. Nebr.
 Guaranteed salary plus commission or straight
 salary. Lutheran church in area. 647-11G

SOCIAL WORKERS NEEDED

... for positions in Lutheran child
 and family services agency. Open-
 ings in three cities in Washington
 State. M.S.W. degree and two or
 more years of experience are re-
 quired. Salary approximately \$5,400
 to \$6,300 depending on qualifica-
 tions.

... Write for further information or
 apply to

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1117 2nd Avenue
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Your money will accomplish great things for your Church
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GIFT ANNUITY PLAN

You invest and share your possessions.
 Your investment in the Church begins
 while you are living.

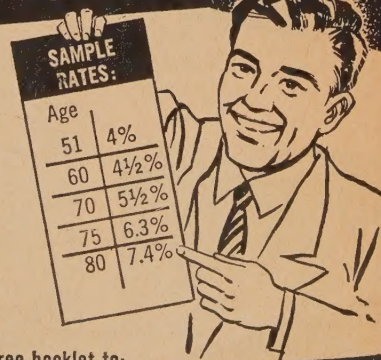
- The income benefits you.
- The gift benefits the ELC or
 any department or institution
 of your choice.

Write also for information
 on "Wills, Gifts through
 Life Insurance, Memorial
 Gifts, and Special Gifts"

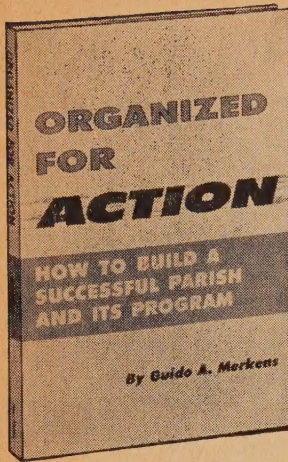


Write for free booklet to:

THE ABIDING MEMORIAL FOUNDATION
 THE EVANGELICAL LUTHERAN CHURCH
 422 South Fifth Street, Minneapolis 15, Minnesota



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How to Organize the Education Program of Your Church

Wallace J. Asper

A manual of guidance for the organization of an effective, up-to-date parish education program. The increasingly popular "Council-Committee" type of church organization is used as a basis for discussion.

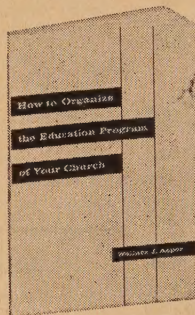
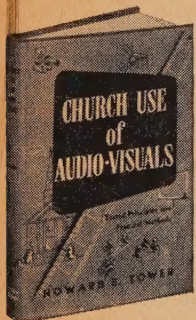
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Organized for Action

Guido A. Merkens

An extensive handbook which presents concrete suggestions and programs in such areas as orientation of new members, Bible class, motion, church school procedure, organizational structure of congregation.

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Church Use of Audio-Visuals

Howard E. Tower

Revised edition. Descriptions of equipment, listings of resources, materials, the audio-visual situation in the church, audio-visual group process. Practical, up-to-date.

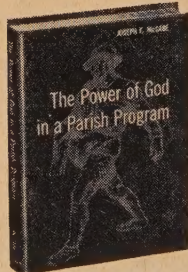
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Handbook of Church Management

William H. Leach

A comprehensive book covering all facets of church management and administration. Profusely illustrated, functionally organized, thoroughly indexed.

Code

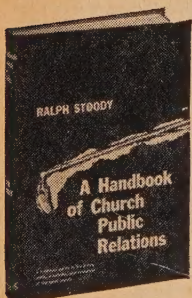


The Power of God in a Parish Program

Joseph E. McCabe

A report of pastoral techniques pioneered in a large Philadelphia church. Each chapter considers a parish problem, the action taken to meet it, and the results.

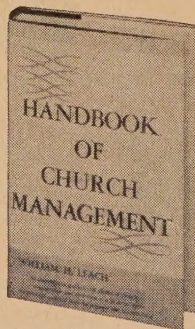
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A Handbook of Church Public Relations

Ralph W. Stoody

Ways to make imaginative, effective use of the public relations opportunities available to the church in this technological age. A practical guide to the press, radio, television, and resources of the church.



A Guide to Church Building and Fund Raising

Martin Anderson

Complete and practical help on the building or expansion of church property, and on preparing for and conducting a fund-raising campaign. Gives guidance on all manner of problems.

